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THE  
DIVINE RIGHT  
OF  
KING'S,

Proved from the  
PRINCIPLES  
OF THE

Church of England.

In a Sermon preach'd at *Thetford*,  
January 30<sup>th</sup>, 168 $\frac{1}{2}$ .

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By JOHN BURRELL Rector of Euston.

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CAMBRIDGE,

Printed by John Hayes, Printer to the University,  
For Sam. Sampson, Bookseller in Cambridge, 1683.

Imprimatur,

John Copleston, Vice-Chancellour.

Ri. Marshall.

ffph. Beaumont.

Nath. Coga.



London: Printed for the Author by J. and J. D. for the Society for the Diffusion of Useful Knowledge. 1830.

TO THE  
Right Honourable  
HENRY  
EARL of ARLINGTON,

Vicount Thetford, Baron Arlington,  
one of His MAJESTIES Most  
Honorable Privy Council, Knight  
of the Most Noble Order of the  
Garter, and Lord Chamberlaine of  
His MAJESTIES Household.

May it please your Lordship,

THE reason why I most humbly  
offer this Sermon to Your Lord-  
ship, is, because that ever since  
the appearance of the wonderfull Popish  
Plot, and the late defection from His Sa-  
cred Majesty, and the Church of Eng-  
land; the chiefe encouragement, besides my  
own inward satisfaction, that I have had  
to Preach such Doctrines as are contain'd  
in this Sermon, has been from Your Lord-

A 2 ship,

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ship, that inexhaustible Fountain of Sincere Loyalty, that in the fortunate Rebellion was always pure, and in this late unsuccessful one, not the least troubled.

Your unalterableness in your Piety to your Prince and to the Church of England, makes you the fittest Person to dedicate this Sermon to; not doubting but You will favourably protect, what You have been accessary to, and so nobly rewarded, placing me in the Garden of the World, sweet Euston, and under that Noble and uncorrupted Prince my dear Master the Duke of GRAFTON.

The whole end and design of it is to prove from the Principles of the Church of England, that the KINGS of England govern by a Divine Right.

And the reason why I confin'd my Text (which is of so great a latitude, and does comprehend all the irregularities of a false Member to any Church) to this point, was because

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because this was that which the Disaffected Party so much labour'd against, it being the chief protection of the Honour and Power of the Prince, and the most valuable reason for the obedience of the Subject: and not to have urg'd this point home, had been little less, than to have concurr'd with them to undermine the Throne, and basely betray the Church.

The reason why I prov'd it from the Principles of the Church of England, rather than from the Holy Scriptures, was not, that whatever Doctrine we maintain in our Church, is not easily prov'd to be contain'd in the Word of God it self; but because I found that that sort of men with whom I had to do, had discarded the chief places in the Holy Scripture to prove the Divine Right of Kings; such as these, By me Kings reign. There is no power but of God, with a bold harangue upon the difference of the circumstances that men then

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were under, from those they now are in, --- with *Hic dies aliam vitam adserit, alios mores postulat*, and for all these places closely urg'd, seem'd willing to try the experiment, whether they that resist shall receive to themselves damnation.

I had often prov'd the Divine Right of Kings from the examples and testimonies of the most Primitive and most Pious Fathers of the Church, hoping what precept could not, presidient might effect: but they had Gregory Nazianzen's testy Father ready, and from the irregular act of one hot head, condemn'd the practice of the Primitive Church.

But as to the Church of England that was the strength of their confidence, to that they would stand, do any thing, right or wrong to preserve it.

So that the nearest, if not the onely way to these men was, to prove the Divine Right of Kings from the Principles of the Church

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Church of England, from the foundation  
which they themselves have allow'd.

Lactantius taxes the great Orator, and  
Divine S<sup>t</sup> Cyprian, because that in his  
Epistle to Demetrian the Heathen Pro-  
consul, he made use of Arguments from the  
Holy Scripture, quam ille vanam &  
commenticiam putabat, whereas suis po-  
uissimum refutaretur authoribus, he was  
to be refuted out of the Heathen Writers;  
from that Authority which was own'd by  
the Proconsul himself, which I hope will  
justify my proving the Divine Right of  
Kings from the Principles of the Church  
of England; this being the most effectual  
way of arguing against these men.

My Lord, I never had that complying  
breeding to conceal my Religion in the Bal-  
pit, nor deny it out of it; nor could I ever help  
on, or please men into their own perdition.

But this Sermon as it touch'd them most  
to the quick, has been the ground of their  
bars.

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harsh usage, severe obloquy, and clamorous imputation of false Doctrine to my charge, which alone can justifie my printing of this, doing so ungratefull a thing to my self, and so dishonorable to your Lordship, as placing Your great Name to so mean a work: But the design of it being to cut of these men that own these corrupted Principles from the glorious Church of England, especially at this time, when this Damnable Association is laid at the door of our temple, by the envious and malevolent, it must be acceptable to your Lordship; the cause it self defending the meanness of the managment, and carrying its own pardon with it.

Thus with my most hearty Prayers to God Almighty to bless Your Fidelity in this World, and crown it in the World to come, I crave leave to profess my self,

Your Lordships most bumble,  
and most faithfull Servant,

John Burrel.

THE  
DIVINE RIGHT  
OF  
KINGS, &c.

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*Revelat. Chap. 2. Vers. 9.*

—I know the blasphemy of them which say they are Jews, and are not, but are the Synagogue of Satan.

 **H**E Reason why these false Brethren in the Church of Smyrna are rebuked here under the name of Jews, I take to be, because that after the Crucifixion of the promised Messiah, the Jews still boasted that they alone were the Seed and Sons of Abraham, the true Israelites, and the only People of God: S<sup>t</sup> Paul had often met with, and encountered the same Pre-

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tence, more particularly in the Second to the *Romans*; where he tells the *Jews*, that though they pretended to be of the Religion of their Fathers, the Sons of *Abraham*, and the onely People under Heaven to whom the Prophe-sies were entrusted, and such like pleas; yet because they denied the whole end of all their Prophesies, and despis'd that Salvation which God at sundry times, and various manners had promised to them by the Prophets: they ceas'd to be *Jews*, and that title did belong to *Christians*; to those who according to the Promises of God, the main end and desighn of the Law of *Moses*, and all their Rites and Ceremonies had receiv'd The Lord of Life: he tells them those were

Rom. 2.29. *Jews*, that were such as they were *Jews* inwardly, whose circumcision was in the heart and in the spirit, not in the letter, whose praise is not of men, but of God.

So that it being plain, that the name of *Jew*, was applied to those that embrac'd the *Christian* Faith: S<sup>t</sup> John writes to the Church of *Smyrna*, by the direction of God the Son, the Great Preserver of the Church, and com-

\* Polycarp mends the \* Angel of that Church, the  
was Bishop  
of Smyrna in the latter time of Domitian, when S. John writ his *Apocalypse*.  
famous

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famous Polycarp, then Bishop there: (for the character and time agrees so well with that good and aged Bishop, that I think there is no reason of dispute about it) <sup>1 Rev. 2. 9.</sup> know thy works, and tribulation, and poverty, thy piety, and perseverance in the Faith; and in order to prevent his being cheated by the outward appearance, and profession of some, who pretended to be of that Church, and perfectly of the same Principles, he acquaints that Holy Man, in the words of my Text, *I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.*

From which Text I shall observe; First, *That for this bold pretence of these false Brethren here, to be of the Church of Smyrna, the Eternal God fix'd that character and brand upon them, that they were guilty of Blasphemy, they reproach'd and scandaliz'd that holy Church, by maintaining that they were such as she, and so consequently, that Church of the same Principles with them.*

Secondly; St. John's fidelity, that he did not loosely forget, or cunningly conceal his Masters will, but like an Embassador of God, acquaints the devout President of that Church with this whole truth, that the Eternal God had reveal'd to him:

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Rev. 2. 10. Fear none of those things which thou shalt suffer. Be thou faithfull unto death, and I will give thee a crown of life.

And from thence draw these following heads;

I. First, That as the Church of Smyrna, notwithstanding the care and vigilancy there of that Pious Ignatii E. Bishop Ἀξιόδεο. Πολωνόποτε, as Ignatius styles pistola ad Smyrnen. bim, bad wicked and false men in it, of Principles contrary and destructive to her Constitutions, and yet pretended to be of that Church of Smyrna; so no other Church in the World, though as sound in her Faith and Doctrine as the Church of Smyrna, is priviledg'd from such Hypocrites, or exempt from the like Calamity.

II. Secondly, From S. John's publishing and declaring, according to the Command of God, that there were such in the Church of Smyrna, we ought reasonably to conclude, that it is the Duty of the Bishops and Ministers of all other Churches, when they see and know such False Brethren amongst them, to acquaint the Faithfull so.

III. Thirdly, As S. John encourag'd the Faithfull People in the Church of Smyrna, to constancy and perseverance, so it is our Duty in such times of falseness and defection, to strengthen and settle Men in their Religion, by recommending the

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Principles of that Church they are planted under, and exhorting them with like Promises ; That those that are faichfull unto the end shall have Eternal Life.

Of the First of these ; — That no Church is exempt from such False Brethren, and particularly not the Church of England ; a Church as found in her Principles as the Church of Smyrna could be. A Church as highly reverenc'd and honour'd, as ever any National Church in the whole World ; the Protestant People looking upon the Constitutions of it after the Reformation, as drop'd from Heaven ; the Priest most willingly subscribing to her Constitutions, and the Kings of England constantly professing, and as constantly performing to defend her Doctrine, and by all sober and necessary means pressing Conformity to her Constitutions.

But after all this, experience has inform'd us, that a Generation of Men have risen up, that will be of the Church of England their own way ; and though as naked of her Principles, as the Pseudo-Christian were in the Church of Smyrna, yet none so zealous, no body speaks more honestly of her Constitutions, and hope to be believ'd, as the

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false Brethren in the Church of Smyrna did, that because in Communion with no Church else, therefore they must necessary be Members of the *Church of England*.

But God Almighty as He had given the Church of Smyrna rules, whereby they might discover, who were of that Church of the Lord Jesus, & in the right way to Eternal Life: so also the *Church of England*, according to that Power which is given to her from God Almighty, has establish'd Articles and Canons, and such like, and so curtail'd the latitude, and fix'd the pale, that every Angel, if not every private Person might discern and be convinc'd who are true Members of the *Church of England*.

So that whilst the *Church of England* is so much divided about the Question, who are of the *Church of England*, and whilst the Angels the Bishops, with the Orthodox Clergy are condemn'd by them that pretend to be of her Communion, for being Popishly Affected, and revolting from the Church: I hope it may not be unseasonable by laying down the Principles of the *Church of England*, to show the Blasphemy of them that say they are Jews, and are not, but are the Synagogue of Satan.

Now

Now the Great Point in dispute, a Point of Great Weight, it being that which proceeded the Martyrdom of CHARLES the First, (and never controverſed, except in those times in which men were bold enough to defie the Authority of God and Man) is, whether the KINGS of *England* govern by a Divine Right? that is, by the Authority, Direction, and Appointment of God himself; for so *jus divinum* is accepted by the Forreign Divines, and those at Home, in that Famous Question put by Cranmer, whether *jure divino* it was lawfull for a Man to marry his Brothers Wife; the whole Dispute runs, whether it be lawfull according to the Law of God. The defence of this one point, has made us so ill treated by unreasonable Men; wherefore, if we can prove, that this has been the constant Tenet of the *Church of England* ever since the Reformation; and that we our selves, neither enlarge it, nor diminish it, *Sed omnia quâ fide à patribus suscepta sunt, eâdem filiis consignaremus*, as *Vincensius Lirinensis* argues. I hope it will be sufficient to clear our selves, and to show how they speak evil of the *Church of England*, that they blaspheme her, by saying they are such

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such as she is, and are not ; or that which is all one, the *Church of England* of such corrupted Principles as themselves.

And to do this the more fully and effectually, I shall lay down the same rule as to our National Church that *Vincentius Liricensis* does for the Catholick, *Quod semper, quod ubique, quod ab omnibus*, that which has ever, every where, and by all of the *Church of England* been constantly maintained, that is the Doctrine of the *Church of England*, and that this has been so, I shall prove from these following Testimonies.

First, From the Injunctions, Articles, Homilies, Canons, and Common Prayer of the *Church of England*.

One of the Injunctions by *Edward the 6<sup>th</sup>* is, that *All men by God's Laws, owe most Loyalty and Obedience to their Prince*.

One of the Articles of *Edward the 6<sup>th</sup>*, agreed upon in the Convocation is, that *The Civil Magistrate is ordain'd and allow'd by God* ; which Injunction and Article are reinjoin'd by *Queen Elizabeth*, the last with this full explanation upon it, Article 37. *We give that Prerogative which we see always to have been given to all Godly Princes in Holy Scripture* ; which

which without dispute had a *Divine Right* ; these are those *Articles* which every Person presented to a *Living* is bound to read publickly in the *Church*, and to give his *unfeigned Assent and Consent thereto.*

*In the Articles of the Sacred Ministry, agreed upon by the Arch-Bishop of Canterbury and the Clergy of that Province, published 1571. 'tis enjoin'd the Bishops, that before they gave any Faculty, they should make them subscribe to the Articles : ---- & fidem dare se velle tueri & defendere doctrinam eam, quæ in illis continetur, ut consentientissimam veritati divini verbi. In the King's Directions publish'd 1662. all Ministers are bound to read the Articles twice every year, that they may be better understood, and be more thoroughly acquainted with the Doctrine and Discipline of the Church of England, and not so easily drawn away, as they have formerly been.*

The Second Canon of the Church of England is ; *Whosoever shall hereafter affirm, that the Kings Majesty has not the same Authority in Causes Ecclesiastical, that the Godly Kings amongst the Jews had, and the Christian Emperours in the Primitive Church, which could be no less than a Divine Authority ; or impeach in any part his Regal Supremacy in the said Causes restored to the Crown, let him be excommunicated ipso facto, and not restored but onely by the Arch-Bishop, after his repentance, and publick revocation of his Errours.* So that the Canon is plain, that nothing but Excommunication is wanting, to make them not of the Church of Eng-

land, having according to the Judgement of our Church, by denying and impugning The Divine Right of Kings forfeited their claim to it.

The first Canon amongst the Constitutions Ecclesiastical, treated upon by the Arch-Bishops of Canterbury and York, Presidents for the respective Provinces, and the rest of the Bishops, and Clergy of those Provinces, approved by them, and publish'd by His Majesties command 1640, declares in these words ; *That the most high and sacred order of Kings is of Divine Right.*

The Homilies set forth in the times of Edward the 6<sup>th</sup>, and appointed to be read in Churches in the times of Queen Elizabeth, and reprinted by the Kings Authority, and which we profess in the Articles of the Church of England, to contain godly and wholesome Doctrine, necessary for these times, do put the Question, after having mentioned that place in Soliman's Proverbs, *A foolish Prince destroyeth a People*, What shall Subjects do ? Shall they obey valiant, stout, and wise Princes ; and disobey, and rebell against Children, being their Princes, or against c-  
xil and undiscreeet Gouvernours, God forbid : For

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For first, what a perilous thing is it, to commit unto the Subjects the Judgement, which Prince is wise, and godly, and his Government good, which otherwise ; as though the foot must judge the head ? And farther on, what an unworthy matter were it then, to make the naughtiest of Subjects and most inclined to Rebellion, and all evil, Judges over their Princes, over their Governors, to determine, which of them be good and tolerable, who not ; as if they must needs be remov'd by Rebells ? I ask again, what if it be long of the Wickedness of the Subject, that the Prince is evil and undiscreeet ? shall the Subjects both by their wickedness provoke God for their deserved punishment, to give them an evil Prince, and also rebell against him, and so against God, who for their sakes did give them such a Prince ?

And that which gives them a Title and Right to be Kings of *England*, as to the modus of it, is fully declared in the next Homily, in these words ; Such as disobey their Natural Sovereign, that is a King by descent, however they may call themselves, and be named of others, yet are they indeed no true Christians, but worse

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than

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than Jews, worse than Heathens, and such as shall never enjoy the Kingdom of Heaven.

So that the Homilies are very plain and express, that Kings by virtue of their Descent, whether good or bad, of this Religion or that, or of none at all, have a *Divine Right* to Govern us: and Rebellion against them, does not onely cut us off from the *Church of England*, but rescind us from *Christianity* it self.

And after all this, we pray too in the Common Prayer of the *Church of England*, in these words,

*Almighty God, whose Kingdom is everlasting, and power infinite; have mercy upon the whole Church, and so rule the heart of thy chosen servant CHARLES, our King and Governour, that he (knowing whose minister he is) may above all things seek thy honour and glory; and that we and all his subjects (duly considering whose authority he hath) may faithfully serve, honour, and humbly obey him, in thee, and for thee, according to thy blessed word and ordinance, through Jesus Christ our Lord.*

So that in this Prayer, we acknowledge our KING Chosen by God; we pray that he may know, that he is the Minister of God; and

and that we and all his Subjects may understand thoroughly, that he has the *Authority of God*, and so certainly a *Divine Authority*; and to pray for him as having such, is to pray as the *Church of England* does.

Thus far have we gone to prove that the *KINGS of England govern by a Divine Right*, from the consent, and testimony of the *Church of England* when collective.

And if we take the Divines of the *Church of England* alone by themselves, neither will these false *Jews* have better fortune.

Arch-Bishop *Cranmer* in his *Preface to his Confutation of unwritten Verities*, declares that *Henry the eighth was as he ought to be, by Gods Law made Supreme Head.*

Bishop *Ridley* in his *Answer to Antonius*, mentions and applauds the famous *Polycarp*, that *Holy Martyr*, who when commanded to *Blaspheme Christ, and Swear by the fortune of Cæsar*, answered with a mild spirit, *We are taught (saies he) to give honour unto Princes, and those Powers that are of God.*

Peter *Martyr* who was sent over into *Germany* by *Edward the Sixth*, by the advice of Arch-Bishop *Cranmer*, in his answers to the objections of *Boniface the eighth*, declares

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his mind in these words ; *Si de civili potestate loquamur, ea non ab Episcopo, sed à Deo traditur;* And that the King's being inaugurated by the Church, prov'd no more that the Church was Superior to the Prince, than that the Bishop of Hostia was Superior to the Pope who first Consecrates him.

Bishop Juell in his answer to *Harding* the famous Jesuite, and Champion of the Church of Rome, concerning the Majesty and Right of Kings and Emperors, delivers his opinion in these words ; *M<sup>r</sup> Harding tells us, (saies this Good Man) they have their Right and Authority from the Positive Law of Nations, and can have no more power than the People has, of whom they have their Temporal Jurisdiction;* as if he should say, That Emperors have no other Right of Government than it has pleas'd their Subjects, by composition, to allow them. Thus saies the Jesuite, and thus said those that martyr'd the late King, and thus say those that pretend to be of the Church of England ; *Prov. 8.15.* as if God had never said, *By me Kings reign.*

Bishop Andrews in his sixth Sermon upon the Gun-Powder-Treason, declares, *It is not the Common Law, nor any Act of Parliament, that breeds Time Regem, Fear the King;* if the fear of the King

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King be taught us by the Law of Man, it is not upon its true Basis, its right corner stone, to Divinity we must go: And in his interpretation of the 15<sup>th</sup> verse of the 8<sup>th</sup> Chapter of the Proverbs of Solomon; By me Kings reign, understands Kings by their natural and true Descent, not made by their Subjects, *Humane* and *Artificial*.

Innumerable Testimonies there are ready of this nature, not one that ever I heard of of the Church of England denying this great truth, that The Kings of England govern by a Divine Right; which shows sufficiently the Blasphemy of those who pretend to be of the Church of England, and yet deny this truth universally receiv'd, and averr'd by all of that Church.

We grant indeed, one act does not make us forfeit our title to be Sons of that glorious Church; no more than common frailties make us not the Sons of God; but persevering in it, making it a Principle, and the bold bravery of our Minds, and stamping it into the Souls of others, that is not to act like those Men that first reform'd the Church, nor any ever since that lived a Member, or died a Martyr of it; except they can make the

the World believe that Buchanan, Knox, Harding, Parsons, and those that preach'd our late Gracious Sovereign to the Scaffold, were the true Members of our Church.

Neither do we say they are Presbyterians, Independants, Papists, none of these; the plain truth is, they are of the negative Religion of the Politicians, neither this nor that, and truly in all points of no Church at all. The choice of their Priest in the Independants, and deposing them when they please, is a Tenet that pleases mighty well. No Bishops with these and the Presbyterians. The Right of the People to govern their Prince with the Papists. Their denying the Divine Right of Kings to govern with all these three; something of all Religions makes up theirs. *Venerandus Pan ex omnibus procis unus Deus*, as *Gregory Nazianzen* terms him, *Venerable Pan the spawn of all the adulterous Gods*.

*Invective  
against Ju-  
lian.*

Thus far have we gone to prove that those that deny The Divine Right of Kings basely abuse the Church of England, by pretending to be perfect Members of her Communion. For 'tis not a plausible word, bold, and publick talk of the excellency of our Church, that makes us truly Members of it,

it, no more than Julian's great Complements to Christianity and the Professors of it made him a Christian, whom Gregory Nazianzen <sup>Intervive</sup> styles *Carnificem patronum*: Neither does going against Julian, ing to Church, nor conforming outwardly to the Divine Service; for this the Jesuites, and the Presbyterians frequently do, and those that had a deep hand in the late Rebellion and Murther of the late Sacred King did; --- For to give them the Divine Right to govern when in the Church, as they must needs do, if they pray as the Church of England does, and to deny it out of it, is no argument to a Sober Man that they are of the Church of England, but gives all Judicious Men great reason to forewarn the Honest, of the Blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan; Blasphemy in the highest degree that can be offer'd to so Holy a Church, to make the World believe, that the Church of England is such in her Principles as they are.

And I cannot conceive any other reason, why they should dare to use the name of the Church of England, except it be, to make her also, as they would her Priests, odious to the Reformed Church, infamous to the Pa-

pernicious, and scandalous to the very Heathens themselves.

But after all this, the Question is asked, Whether or no swerving in one or two particular Points and Doctrines of the Church of England, though they be Principles characteristical, does make us forfeit our title to be Members of it?

Now the best way to answer this Question concerning a Member of the Church of England, is to put another concerning the Church of Smyrna; Whether they themselves think, that those false Jews mentioned in the Text, by professing Communion with that Church, and yet apostatizing in some substantial Duties, made them forfeit their intrinsic and real right of being Members of it? How they may resolve is uncertain, but I am sure the Son of God has determin'd against them, though they said they were Jews, yet they were not, but were the Synagogue of Satan.

Another Question much of the same nature is, Whether we think that they that persist in such a fundamental error, as that The Kings of England do not govern by a Divine Right, and act accordingly, and make others

as far as they are able, guilty of the ill consequences that finally must attend it if prosperous and successfull; that act, and die acting according to this perfusion, without any manner of repentance or satisfaction to the Church, which they have in so high a measure injur'd and blasphem'd, die yet Members of the Church of England?

And to answer this, we will put another Question concerning the Catolick Church; Whether they themselves think that any lewd Adulterer that stakes his state, but his God? Whether the curst Rebell that prefers his ambition and revenge in this world before Eternal Life? Whether the immitably Malitious that knows God will not pardon him in the world to come, except he forgives in this? And to ask their own Question in other terms, Whether any one that is resolv'd to beat down a plain truth consecrated by God Almighty, that is, that Kings govern by a Divine Right, and maintains his sin boldly to the last, does die really a Member of the Catolick Church?

Or if they please to resolve, Whether the first Reformer Henry the Eighth, that persisted and died in the maintenance of his

Divine Right of Supremacy above the Pope in his own Kingdoms, died a Member of the Church of Rome? For if they please to remember, his denying the Pope the Supreme right under God to govern here, was the chief, if not the onely point that cut him off from that Church.

Thus having prov'd, that it has been the constant Opinion of the Church of England, that The Kings of England govern by a Divine Right, and answer'd the chief Objections that are made against it, I come to my Second Head deduc'd from the Text,

That is, As S. John according to the Direction of the Son of God inform'd the Bishop of the Church of Smyrna, and be unquestionably the Faithfull People there, that there were entred in such False Brethren amongst them; so it is the duty of Bishops and the rest of the Clergy, when they are under the same circumstances, to acquaint the Faithfull so. So that we need not begg any Man's pardon, seeing it is the will of God, and our duty to do so. By favourable acceptance of such damnable Doctrines we do but invite more; but by making known the Principles of the Church of England, and comparing the Pretences of such false

false Men, we show indeed their Blasphemy, but we do our duty toward God and Man. Neither value we the applause and acclamations of a distemper'd Party, pretty favours, and such jingles as fools court: *Ti. 3. σοφεῖς Ignatii E. εἰ τίς μός εἰπεῖν, καὶ τὸν Θεόν μοῦ βλασφημεῖ.* *But pistola ad.*  
*if we can cure the sore with a wound ne're so deep, ses.*  
 that is our end, and pray God we may have it. For to see Men run into the detestable positions of Popery and Presbytery, without endeavouring to reclaim them, is neither charitable nor honourable in Private Men, much less allowable in those who have it in their charge from God, to rebuke with all authority such scandals to the Church:

Which brings me to my last Head, Saint John's encouraging the Faithfull People in the Church of Smyrna, to constancy and perseverance. And as for you who have like the Church of Smyrna endured the ill usage of such base Hypocrites, and such wicked Men, and been truly constant to your Profession of being Members of the Church of England, let the enemy make his best advantage, *his* Apostles advice, Fear not, stand nobly to thy guard, and the God of all grace who hath called you into his eternal glory, establish, strengthen, and settle.

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selues you; And have this comfort in your  
minds, that she first and she last, he that was  
dead and is alive, has assur'd unto you, and  
which no wicked man can sinistrare and  
take away, *He that endureth to the end shall*  
*have eternal life;* and if it be your fortune  
to suffer as evill doers in this present world,  
as *Vincenzius Lirinensis* complains of the Or-  
thodox Clergy in his time; *absolvuntur ma-*  
*gistrorum, condemnantur discipuli, si conscriptores li-*  
*brorum, filii Regni erant, affortiores vero Gehenna*  
*suscipieruntur:* If those Holy Men that compiled  
the Common Prayer, Canons, Articles, and  
Homilies of the Church of England are thought  
worthy of eternal life, and we that assert the  
same Doctrine with them, are thought for  
so doing to deserve eternal misery in the  
world to come, let us not be troubled at  
such cruel inconsistencies, and such direct  
madness; But let us remember, and fix our  
souls upon that, which our Saviour has pro-  
hounc'd, *Happy are ye, if ye suffer for righ-*  
*teousness sake.* This was S<sup>t</sup> Paul's misfortune,  
that he was judg'd an enemy, because he  
told the Galatians the truth, Thus persecuted  
they the messengers of God Almighty, the Prophets  
that went before us. And if we respected only  
our

our own selves, 'twould be a reason of great joy to have wicked men hate us, the seditious despise us: but our grief and sorrow is because we know well that God cannot forgive them, before they are in charity with us.

'Tis our duty to *Preach the Gospel to all Mankind*, to the froward and the gentle, to the infatuate and the wise, and not that which is pleasing, but to deliver the whole truth of God, and if we suffer for it, we suffer for doing our duty: For 'tis the command of God to us, as well as it was to the *Church of Smyrna*, to show the *Blasphemy* of them that say they are *Jews*, and are not, but are the *Synagogue of Satan*.

*F I N I S.*